

There are not so many composers of this kind of music, but they are men of special understanding and power in this direction, to which natural endowment a careful training has been added that they might be able to express themselves through their art in the strongest and clearest manner; and they write because they have something to express. In this field of the musical art, belong those great lightmen who were truly inspired for their work, and they realized this. Handel, when describing his own sensations in writing his oratorio of the "Messiah" a work that has been sung for almost two hundred years, but probably never so much as now—said, "I did think I did see all heaven before me, and the great God himself."

Haydn, the composer of the "Creation, in his last days so feeble that he was wheeled in his chair into the theater, where this great work was to be given, in the midst of the performance, when the applause and enthusiasm seemed almost beyond control, with difficulty arose and with as loud a voice as he could command, cried out: "No, no! not from me," but, pointing to heaven, "from thence—from heaven above—comes all!"

These men and many others, have put in music that could not be expressed in any other way; and their music is lasting, because it expresses so much that is elevating and ennobling in its character, of which the human heart feels so great need.

Martin Luther went so far as to call music "the transfigured daughter of heaven," but he referred to the nobler forms—to rich harmony, through which God's voice reaches us in wisdom and love. Where there is most devotion, we hear the grandest harmony. It is a significant fact that the great Reformer was a musician also, on whom rested the entire German musical art work.

Lowell Mason, whose life work was to improve and popularize sacred music, maintained that the tunes used in the sanctuary should be such that all could sing them,—therefore, simple, easy, and not beyond the range of ordinary voices; also, that the music should be subordinate to the words, and should not detract from the spirit of worship.

The church ought to lead in those things that refine and elevate. Therefore, *let us grow musically*; and so through the ministry of beautiful song, touch the hearts of men and bring them back to Christ.

"Music, oh, how faint, how weak,
Language fades before thy spell;
Why should feeling ever speak
When thou canst breathe her soul so well."
Sterling, Ill.

WHAT THE CHURCH MAY DO.

The Great Baptist Temple, Philadelphia.

A. B. GNAGEY.

The largest Protestant congregation in the United States worships in the Baptist Temple (Grace church,) Philadelphia, of which the Rev. Russell H. Conwell is the pastor. This Temple is one of the largest edifices of the kind in existence and is the most remarkable example of church growth on record.

It has about 4,000 numbered chairs and 1,200 extra chairs. So great is the attendance of this church that all the seats are occupied at the regular Sunday services, and the assistant pastor preaches at the same time to a congregation, in another part of the building, which numbers from 1,500 to 2,000, and sometimes on special occasions a third service is held in another part of the Temple by another assistant.

And yet the services of this church are never advertised nor are any sensational methods resorted to which may cause attraction of either church or pastor. Rev. Conwell was born in Hampshire county, Mass., in 1843. He served during the civil war where he received the rank of colonel. He was admitted to the bar, traveled extensively abroad, has written about a dozen books, read a great deal about theology while he was reading law, and finally became a clergyman. In 1882 he received a call from Grace Baptist church, Philadelphia, which he accepted and entered upon his duties as pastor the same year. The membership of the Temple has since steadily increased until it has attained its present prosperous state. Over 9,000 people were present during the dedication exercises. The number of church members thirteen years ago was ninety. The Temple is the outgrowth of a mission started by a committee of young men. The worshipers first met in a hired hall, and after two years of earnest labor, they erected a wooden tabernacle, the gables and sloping roof of which were made of canvas.

The ground for the present Temple was broken in 1889; the corner stone was laid in 1890; the extreme dimensions of the building are 107 by 150. The structure contains a dining hall, a lecture room, Kindergarten room, Committee rooms, social rooms, and kitchen. The dining hall and lecture room open into one room, having a seating capacity of 1,500. The cost of the church organ was \$20,000, and the engine room, containing the engines, switch boards for the electric light, etc., is not only one of the finest in the city but one of the finest in the United States. Rev. Conwell believes that every member

of the church should do work of some kind, no matter how small that work may be, to help the work along. He says, "The Apostles went around and preached in the streets, on the corners, in the kitchen, in the parlor; preached wherever they could get man to listen. They would preach to one man just as earnestly and zealously as they would to one thousand or six thousand."

The Temple has twenty-seven associations for different kinds of church and humanitarian work. There is connected with the church the "Temple College," where students, male or female, may take a course of study for either college, theology, law, science, art, music, nursing, telegraphy, business, kindergarten, short hand and typewriting, or dressmaking.

There is represented in the Temple and grounds an investment of \$250,000, the college \$103,000, the hospital \$21,000. The money with which these undertakings were started and are carried on now come and comes at the present time, in small sums, from "the common people." The church is by no means a fashionable church. It is "the common people" who attend these services Sunday after Sunday, and who hear the Gospel "gladly." Mr. Conwell testifies that the efficiency of the church has been brought about through the inspired, sanctified common sense of careful business management.

The result of the work of the pastor and church members of the Grace Baptist church, Philadelphia, is abundant proof that if pastor and layman concentrate their energy and work for some special purpose the result will be the upbuilding of the church of Christ and the improvement of the standard of life wherever their influence is felt. It is a well established fact that without harmony and unity among its members no institution or organization of any kind can accomplish any great results.

Therefore we as members of the Brethren church, whose congregations are mostly small, should concentrate our efforts and consecrate our means that we may elevate the standard and increase the membership of our organizations. We must constantly remember that the chief object of all church enterprises is the salvation of souls. It is far better that the people should be left outside the church than to draw them into the church by festivals, social gathers, and entertainments when the salvation of their souls is not sought for. If the church is to succeed there must in no case be any irreverence for that which is holy or disrespect for the church; but the church should be

CONTINUED ON PAGE 10.